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mottoes from Plato, Carlyle, and other sages prefixed to this volume, that the lesson which "Nicholas Minturn" is intended to convey is, that the cure for pauperism is work, — not an absolutely new, but still an undeniable truth. A caviller might say that it had of late years almost become a truism, and cavillers have even gone so far as to maintain that it is only when a truth has become a truism or a platitude that it begins to have any attractions for Dr. Holland. But great literary success always breeds detraction, and we are glad to see that Dr. Holland does not allow it to interfere with or alter his method of work. He has in this novel introduced several characters not uncommonly met with in fiction, — a guardian of the godly sort, but wicked at heart and fraudulent; a young and beautiful ward; a young man, Nicholas Minturn, who combines all the virtues of both sexes, and who in the end exposes the guardian's infamy and marries the ward. We have several other minor characters, — a burglar or two, some tramps, some street arabs, — none of whom are positive strangers to us, even at the outset. But though these characters may be met with in other pages than Dr. Holland's, they are nowhere so exhaustively drawn as in his novels. Nowhere else is the goodness of the good and the wickedness of the wicked so thoroughly established and certificated. When we close the volume, no room is left for doubt as to who are bad and who are good; and there is never any haziness as to the dividing line between vice and virtue. Other writers have succeeded by confusing vice and virtue; not so Dr. Holland. We always know where to find him; and this of itself, in an uncertain world like ours, is a satisfaction. We can cordially recommend "Nicholas Minturn" to either the infantile or senile public. The very young or the very old may be trusted with it without fear of the results. With adults the consequences cannot be predicted with absolute certainty.

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9. — *Ancient Society, or Researches in the Lines of Human Progress, from Savagery through Barbarism to Civilization.* By LEWIS H. MORGAN, LL. D. New York: Henry Holt & Co. 1877. 8vo. pp. xvi, 560.

MR. MORGAN'S studies in *Ancient Society* are by far the most important contribution to American science that has been made for a long time. The primitive institutions of the Indians, now so fast disappearing, have been with him a life-long subject of investigation, and the results which he has reached add to the history of the human race several distinctively new chapters. The merest outline of these is all that is possible here.

The ethnical periods of the history of mankind divide themselves into three principal stages: 1st, savagery; 2d, barbarism; 3d, civilization. All the probabilities of the case point strongly to the passage through all these stages of every branch of the human family,—not at the same, but at different periods. Thus we may find, as now, types of all three existing on the surface of the earth at one and the same time. But these three are again still further divisible. Mr. Morgan divides the period of savagery into three sub-periods: 1st, the lowest (the lower status of savagery), commencing with the infancy of the human race, and ending with the acquisition of a fish subsistence and a knowledge of the use of speech. “Mankind were then living in their original restricted habitat, and subsisting upon fruits and nuts. The commencement of articulate speech belongs to this period. No exemplification of tribes of mankind in this condition remained to the historical period.” 2d, the middle status of savagery, beginning with the acquisition of a fish subsistence and fire, and ending with the invention of the bow and arrow. During this period mankind spread over the greater part of the earth's surface. The Australians and the greater part of the Polynesians at the time of their discovery were in this status. 3d, the upper status of savagery, commencing with the invention of the bow and arrow and ending with the introduction of pottery. In this status are included the Athabaskan tribes of the Hudson's Bay territory, the tribes of the valley of the Columbia, and certain coast tribes of North and South America. This closes the period of savagery, and we now reach barbarism. The lower status of barbarism begins with the manufacture of pottery, and ends in the Eastern Hemisphere with the domestication of animals; in the Western, with the cultivation of maize and plants by irrigation, together with the use of adobe, brick, and stone in house-building. We have therefore in this hemisphere, as examples of tribes in the lower status of barbarism, the Indians east of the Missouri. The middle status of barbarism began where the lower status ended, and ended with the invention of the process of smelting iron ore. We have in this status the Village Indians of New Mexico, Mexico, Central America, and Peru. Lastly, we come to the upper status of barbarism, commencing with the manufacture of iron, and ending with the invention of a phonetic alphabet, and the use of writing in literary composition. Here civilization first dawns, and we discover the Grecian tribes of the Homeric age, the Italian tribes shortly before the founding of Rome, and the Germanic tribes of the time of Cæsar. In this classification the Indian tribes east of the Missouri River are separated by only one ethnical period from the early Greeks, and accordingly we should expect to find some connection be-

tween their social institutions and those of the Greeks and Romans, and thus Mr. Morgan has demonstrated that the gentile organization (that is, the division into gentes, phratries, and tribes) was the basis of the social existence of these Indian tribes no less than it was that of the Greeks and Romans. His observations on this head are very important (p. 62):—

“The experience of mankind, as elsewhere remarked, has developed but two plans of government, using the word ‘plan’ in its scientific sense. Both were definite and systematic organizations of society. The first and most ancient was a *social organization*, founded upon gentes, phratries, and tribes. The second and latest in turn was a *political organization*, founded upon territory and upon property. Under the first a gentile society was created, in which the government dealt with persons through their relations to a gens and tribe. These relations were purely personal. Under the second a political society was instituted in which the government dealt with persons through their relations to territory, e. g. the township, the county, and the state. These relations were purely territorial. The two plans were fundamentally different; one belongs to ancient society and the other to modern.

“The gentile organization opens to us one of the oldest and most widely prevalent institutions of mankind. It furnished the nearly universal plan of government of ancient society, Asiatic, European, African, American, and Australian. . . . The Grecian gens, phratry, and tribe, the Roman gens, *curia*, and tribe, find their analogue in the gens, phratry, and tribe of the American aborigines. In like manner the Irish sept, the Scottish clan, the phrara of the Albanians, and the Sanskrit ganas, without extending the comparison further, are the same as the American Indian gens, which has usually been called a clan.”

The gentile organization among the Iroquois is traced by Mr. Morgan with the greatest elaboration, and he conclusively proves his point. This, however, is but a small part of his work. It also treats exhaustively of the development of the idea of the family, and of the growth of the idea of property in ancient society, and contains a mass of information on these subjects which places his work side by side with such authorities as Mr. Tylor's “*Primitive Culture*” and Maine's “*Village Communities*,” though the latter covers ground more modern than most of Mr. Morgan's.

10. — *The Baroness of New York*. By JOAQUIN MILLER. New York: G. W. Carleton & Co. 12mo. pp. 244.

THE plot of Mr. Miller's latest production is not very elaborate. In some remote country, described as being somewhere

“In the rude weird West,”

lives a buccaneer's daughter of great beauty, and possessed besides of a